A

SERMON

Preached afore

THOMAS ANDREWS

LORD MAIOR,

And the Aldermen, Sheriffs, &c.

of the honorable Corporation of

the Citie of LONDON,

At PAULS; on the Lords day,

Feb. 2. 1650.

By Doctor NATHANAEL HOMES,

Teacher to the Church at *Mary Staynings*, LONDON.

In which Discourse is held forth,

1 *The Order, Method, and Succession of* Times *and* Things, *both* good *and* evil, *that are to come to pass before the next appearance of Christ; as an explanation of his former Sermon before the said honorable Assembly, upon* Octob. 8. 1650.

2 *A touch upon the* Two Witnesses.

3 *An Iconism or Picture of the present* Apostacie *in England.*

4 *A Systeme of Symptomes of them that will have the spiritual* Falling-sickness *to depart from the Faith.*

Left as a *Testimony* and *Protest* of the *Author*, against the Evils of this present Age.

London, Printed by *I. R.* and *J. C.* 1650.

To the Right Worſhipful
Jaſper Draper, *John Blackwel*, *Samuel Harſenet*, and *William Hulme*,
Wardens of the Right Worſhipful Company of
GROCERS of *London*;
And to the reſt of that worthy Company.

Honoured Sirs,

IN *anſwer to Deſires*, *I have printed this Sermon, and bequeathed it to you alſo*; *who* (*that I might acknowledge your great reſpect to me*, *and your favour to the preſent Government therein*) *were the* Primum mobile, *the* Firſt movers *of priutiug my former Sermon*, (*to you alſo bequeathed*)

which ſo far taking your ſpirits (as you then much expreſſed) I thought it neceſſary to catch hold of this happie opportunity, to explain That by This, in ſhewing you as well the black ſide, *as the* bright ſide *of the* cloud *of future times; and ſo your judgements might be ſet upright in the apprehenſion and expectation of thoſe things; to* rejoyce in Chriſt, *but with a holy filial* trembling: *Do as* Chryſoſtom *ſent word to the threatning Empreſs,* Ego nil niſi peccatum timeo: *Fear ſin, and then fear nothing. Your* reverence *of Chriſt ſhall be then filled with rejoycing that* his *day is coming, to beat down all his enemies, and advance his Saints upon earth afore the ultimate glorifying of you, and him, who ſubſcribes himſelf*

Your humble ſervant
in Chriſt Jeſus,

NATHANAEL HOMES.

From my Studie at *Mary Staynings*, London. *Feb.* 12. 1650.

2 Theſſ. 2. 3.

Let no man deceive you, by any means. For, that day ſhall not come, *except there come a falling away firſt, and that Man of Sin be revealed, the Son of Perdition.*

THis *chapter* is happily divided from the reſt; it diſtinctly containing the ſecond part of this Epiſtle, *viz.* προφητικον, *Propheſying* of the Prognoſtick Antecedents, fore-running near before the next *Appearance of Chriſt*, with their Appendices & Appurtenances.

An Error of ſome of the *Theſſalonians*, that *the Day of Chriſt*, ἐνέστηκεν, *was then even as preſent*, *Verſ.* 2. was the occaſion of this Diſcourſe of the Apoſtle. Which he begins with beſeeching and obteſting them, (*Verſ.* 1.) by the *future* coming of Chriſt, that they would not be ſhaken in minde, as if he were then *preſently* coming, though (as in all Ages down to us) ſome would aſſert it, (*Verſ.* 2.) as pretending their own *ſpirit* of Propheſie, or ſome *word*, *viz.* Tradition; or ſuppoſititious *Epiſtles* of the Apoſtles. But, ſaith the Apoſtle, them that perſwade that, decline ye; for they go about to *deceive* you. Becauſe that Day cannot come, unleſs ſuch and ſuch things firſt come to paſs; and ſo he ſmoothly ſlides into our Text, and the Propheſie of the *falling away* of the ſeeming *Chriſtian*, and the *revealing* of the *Anti-chriſtian*, before the next Appearance of Chriſt. *Let no man deceive you* (ſaith the Apoſtle) *by any means*, for that Day

ſhall not come, *except there come a falling away firſt, and that man of ſin be revealed.*

You ſee by the *change* of the Letter in your Bibles, how much is ſupplied by our Tranſlators, *viz. Day ſhall not come* is not in the *Greek:* but are the true ſenſe and intent of the Text, and therefore ſupplied by other Tranſlators, both of the beſt *Latins* and others. And they do it, becauſe, ſay ſome, here is an *Apoſiopeſis*, an *Ellipſis*, ſay others. * But what need of all this? To me the *Greek* it ſelf duly *pointed*, and rendred, is able ſufficiently to expreſs it ſelf. Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, &c. Correct the pointing (for we had need ſometimes, as *John* 15.2. *&c.*) and put the firſt Coma at ὅτι, and then the ſenſe runs ſmoothly and fully thus; *Let no man deceive you by any means, that ſo it is, (viz. as Verſ.* 2. that *the Day of Chriſt is at hand) except there come a falling away firſt*, &c.

There are ſome ſingular Elegancies and Emphaſes in the words, 1. Μήτις κατὰ μηδένα τρόπον. *Two Negatives* are put in the Dehortation, whoſe properties are more vehemently to deny, and forbid; as that we may truly render the Apoſtle, according to the Idiome of our *Engliſh* thus; *Let no man by no means deceive you.* Intimating vehemently, that thence to ſucceeding Ages there would be much danger of many *deceiving* and *being deceived*, that *Chriſts ſecond Coming* was fulfilled afore it was. And this Deceit would peep up under many ſhapes, as the word τρόπον (rendred here *means*) may alſo ſignifie. We ſhall view this thouſand-ſhap'd *Proteus* better afterwards. 2. The *falling away* in our *Engliſh*, is in the *Greek* expreſſed by a word which ſignifies an *odious falling* away, and our *Engliſh* of it (if rendred word for word) exactly takes after the *Greek* for caſting an *odium* upon it; For 'tis Ἀποστασία, *Apoſtaſie*. The *Arabick* keeps the ſame. The *Syriack*

* *The Commentator on this Epiſtle in* Zanchies *Works ſaith, that ſome* Syriack *Copy ſo ſupplyes words*, viz. Syrus (inquit) Ne quis vos decipiat ullo modo, nam niſi venerit prius defectio, & reveletur filius hominis peccati, filius perditionis, ſcilicet non inſtabit Dies ille Domini. *Howbeit I find them not any how ſo ſupplied in either of my two* Syriack *Copies.*

Syriack מרדותא signifies *Rebellion.* For *Apoſtates* uſually do not onely fall away *from* the Truth, but alſo *againſt* the Truth * 3. *Revea'ed*, and the *Greek* of it Ἀποκαλυφθῆ, are near kin to Ἀποκάλυψις, the Book of the *Revelation*, both *name* and *thing*, *viz.* This *man of ſin*, and of *perdition* muſt be *revealed* as ripe in ſin for *perdition*, according to the *Revelation*, *Chap.*16. *&* *Chap.*17. before Chriſts next coming. Which *Man of ſin* is expreſſed with the greateſt Emphaſis, of Emphaſis upon Emphaſis, ὁ ἄνθρωπος τῆς ἁμαρτίας ὁ υἱὸς τῆς ἀπωλείας, *i.e. That ſame* man of *the ſin*, that *ſame ſon* of the *perdition*. And the *Greek* of *perdition* is of the kindred of that *Greek* name of Anti-chriſt (*Rev.*9. 11.) *Apollyon.* * This *Feaſt* (as the *Revelation* oft cals him) is both actively and paſſively, *The Man of ſin*, and *Son of perdition*, ** He *cauſeth*, and *is* ſin and perdition. The cauſe in *others*; the object in *himſelf*. *Son* in *Hebrew* applied to *things* as in the Text, ſignifies inherence and propriety of the thing to that man.

I think it long this while I am in the Bark and Shell of the Text. Let us ſhew you briefly the pith and kernell. I am not willing, though it would be eaſie to ſhew you the *variety* of Gloſſes of the *Greek ancient and pious Fathers*, but rather (to my light) ſtrike point blank upon the *verity* of the native ſenſe.

Before the next Appearance of Chriſt, two Signes ſhall precede as fore-runners, *Apoſtaſie*, and Anti-chriſtian *Impiety*, both *tranſcending*, and ſurpaſſing. For 'tis as well emphatically ſaid ἡ ἀποστασία, *The* or *that* Apoſtaſie; as ὁ ἄνθρωπος, *The* or *that* Man of ſin. And both inferring one another, like Scales. If profeſſion of Chriſtianity go down, Anti-chriſtianiſme riſeth up. If Anti-chriſtianiſme ſtands up, aſcends; viſible Chriſtianity fals down, and declines. The Apoſtle ſpeaks both in a breath, not putting ſo much as a period, or half period point between

* Heb.6.6. παραπεσόντας, *Fall* againſt. *As the* Greeks ſay, παρὰ λόγον, *Contrary to reaſon*, παρανόμους, *A tranſgreſſor againſt the Law. And the Apoſtle adds in that* Heb.6.6. Ἀναστατοῦντας *which is falling againſt the Truth with a witneſs.*

* Ἀπόλλυων. *the* Hebrew *name there anſwers exactly.*

** Illud ſcelus, & Homo perditus; *as the purer* Latins *name, one deſperatly wicked for ruine.*

tween. And after in this Chapter proſecutes them, as reciprocally, by turns, inferring one anorher. * Men hear the Truth, but not *receive the love of the Truth*; they are out of love with it; *Therefore the Man of ſin is let to appear: He openly acts his power, ſignes,* &c. *and deceives ſuch with his unrighteouſneſs and lyes.* This the order of nature of theſe, in the Apoſtles following proſecution.

* *So in* Ver. 10 *after the Text.*

This *Apoſtaſie*, and this *Diſcovery revealing* Anti-chriſt are both twofold (here hinted, and elſewhere more explained) twiſted together, like the Legs of two Wreſtlers, claſping for a Combat. The firſt *Apoſtaſie* is not onely from the outward ſerious practiſe of Religion, but alſo from the *Doctrine* of Faith, and the hiſtorical, or temporary *Faith* of Doctrine, (as elſewhere we have more enlarged*) yea, and by that means gradually to apoſtatiſe from a *fundamental* Faith, that there is *one true God*, JEHOVAH, that hath his *Throne in Heaven, and the Earth for his foot-ſtool*; and yet (many) have a *diabolical* Faith, *implicitly*, at leaſt to go to the *Devil* in unlawfull *Aſtrologie, Teleſmes, Stoicheioſeis, Schemes, Circles*, and *Infernal ceremonies*, to *know*, and *do*, things not revealed by God. This *Apoſtaſie* the Apoſtle here *hints*, *Verſ.* 10, 11, 12. after our Text, as a Commentary upon it, touching the word *Apoſtaſie*, ſaith he, *They received not the love of the Truth, that they might be ſaved. For this cauſe God ſent them ſtrong Deluſions, that they ſhould beleive a lie; that they all might be damned, who beleived not the Truth, but had pleaſure in unrighteouſneſs.*

* Dæmonologie *or* Character of the crying Evils of the preſent Times.

But this, this ſame Apoſtle, in 1 *Tim.* 4. 1, 2. lays wide open, and ſtrikes home thus: *Now the Spirit ſpeaketh expreſly, that in the later Times ſome ſhall depart from the* FAITH, *giving heed to ſeducing ſpirits, and* DOCTRINES *of* DEVILS, *ſpeaking lyes in hypocriſie, having their*

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This added, fully reacheth this latitude of the first Apostasie; which though it seems to wrestle *against* Anti-christianisme, yet doth but *lift it up*. For by the opportunity of this Apostasie, Anti-christianisme takes its turn to be advanced, and therein is the first *Revelation* of Anti-christ (as the Text speaks) that is, Anti-christ shall be *revealed* in his *power* and *glory* * (as the blinde Worlds power and glory **) as our Apostle sufficiently hints in the 4. and 6. *Verses* after the Text, as a Commentary upon it, touching that *revealing*; *That same man of sin* (saith the Apostle, according to the *Greek*) *and son of perdition be revealed, that same opposer and exalter of himself above all that is called God, or is worshipped; even to his sitting over the Temple of God as God, shewing himself that he is God; and now ye know what withholdeth that he might be revealed in his time.* That is, the *being* and *power* of *the Roman* Emperour hindered Anti-christ then, from appearing in that dominion, power, and glory, as to be *above all that is called God*, &c. that is, above all Magistracy. To which as he attains, there is added a *second Apostasie*, he draweth after him the Nations of the Earth, from their due Subjection to their own chief Magistracy, to adore and *worship him*, *Rev.* 13. 8. And this our Apostle sufficiently hinteth * unto us in *Vers.* 9. and 10. After in that he saith, This same *Opposer* of all other powers shall come *after the working of Satan*, with all *power*, and *deceivableness*. Should seem he shall *deceive* many with *all* his false Principles, and draw them after him, to submit to *his power*; till at last follows a *second Revelation* of that Man of sin Anti-christ; revealing him in his intolerable *impiety*, *tyranny*, and *enmity*, not onely against the *Christianity* of Beleivers, but against the *natural liberty of mankinde*. So that

* *So the* Greek *Fathers generally, though I list not to name them.*

** Rev. 13. 3. *All* the world wondered after the Beast.

* *Though we name not the whole stream the* Latin *Fathers generally running this way.*

that this ſecond *Revelation* of him, Legs down, and overthrows the *firſt Revelation* of him. And repays his cauſing the former Apoſtaſies from Conſcience towards God, and due ſubjection to Magiſtrates, with an *Apoſtaſie* (if I may ſo call it, it being a godly Apoſtaſie) of the *enlightened* World from *him* and his pretended *power*, both *eccleſiaſtical* and *civil*. This ſecond Revealing of him (not to lean upon modern learned, which might numerouſly be quoted) we clearly collect out of the Apoſtles words in the 8. *Verſ.* after our Text, as further commenting upon the extent of the word *revealing*. And then (ſaith he) ſhall that wicked one be *revealed*. How *revealed?* As *ſtubble* in a *flame*; and nearer to the words; as *riches* and *pomp* in the riotous *waſting* and ſpending. And as a perſon in great *honor*, deveſted and degraded from that honor. For (ſaith the Apoſtle) *him ſhall the Lord conſume with the ſpirit of his mouth, and deſtroy with the brightneſs of* (to keep to the *Greek*) *his Appearance*. The *Spirit* or *Breath* of Chriſts mouth is his Word; * and his Spirit accompanying it (as 2 *Cor.* 3.) And his appearance is as well *ſpiritual* in the effect of his Word and Spirit upon the hearts of men drawing them from Anti-chriſt, and *providential* in ordering things to that end, as *perſonal* in his viſible coming; next before which *perſonal*, his *ſpiritual* and *providential* ſhall be moſt eminently conſpicuous, to a glorious *brightneſs* in the eyes of the generality of all men. So that before them, in their eſteem, the pomp, glory, riches, power, authority, dominion, majeſty, *&c.* of *Anti-chriſt* ſhall be blotted out as a fair writing, or melt away as a great eſtate rioted to nothing, and made *void*, as *non ents*; as the *Greek* * well imports. The Goſpel ſhall manifeſt ſuch freedom, comfort, *&c.* in oppoſition to Anti-chriſt, and providence ſhall ſo ſerve that end, that men

* *See* Iſay 11.4 *The* Chalde *on that Chapter expounds the* Spirit *or* Breath *of his mouth, to be his* Word.

* Ἀναλοκεῖν, expendere, delere, &c. καταργεῖν, antiquare, irritum facere, abrogare.

men ſhall infinitely vilifie him; untill at laſt that be fulfilled, *Rev.*17.16. *The ten horns hate the Whore, make her deſolate, and naked, eat her fleſh, and burn her with fire.* That is, the *Nations* that were formerly ſubject to him, that were formerly his *horns* of power to arm him with might, now ſhall turn their power againſt him to his ruine. For though they be called *Kings*, *Verſ.*11. yet the meaning cannot be Kings properly, for that the holy Ghoſt tels us there in the 10. *Verſe*, thoſe Nations ſhould change their Government often; as *from Kings to Conſuls, Dictators, Triumvirs, &c.* And experience ſuggeſts that ſeverall Nations that have departed from *Antichriſt*, have no King.* And therefore the ten horns muſt ſignifie ſo many Nations, by thoſe chief Powers the People ſhall ſet up, in whom under God, all civil power is radicated; and is planted (for uſe and ſhelter to a State) in him or them to whom the people by an orderly general conſent ſhall delegate it. There is no Rule in Scripture to conſtitute any Form of civil Government to be *jure divino*, and unchangeable. The Apoſtle uſeth firſt the word *Apoſtaſie*, becauſe its native ſignification denoting the *ſhrinking and ſlinking of Souldiers from their General unto the Enemy*, the tranſlating and transferring thereof to the Apoſtaſie meant (as we have heard) in this Text, is very apt, elegant, and emphatical. And ſecondly, he uſeth the word *revealing*, becauſe the beginning of Antichriſt was in a *Myſtery*, *Verſ.*7. after the Text, that is *hiddenly*. But Chriſt by his *Word* and *providence* ſhould *reveal* him. *John* in the *Revelation* (as one ſaith) *writ* the *Myſtery* of Anti-chriſt, *Paul* in his Epiſtles the *Commentary*. And both (our experience can tell us) are dayly more and more expounded, by the divine *providence* wheeling Kingdoms and States to that effect. And thirdly, the Apoſtle cals the Race and Succeſſion

* Switzers, Helvetians, *Low Countries.*

ceſſion of Anti-chriſt, the *man of ſin*, the *ſon of perdition*, as if but one man. Firſt, becauſe ſtill (as their main principal) one man is the abſolute Head, and chief of all that Monſter and monſtrous Body, whether *Turk* or *Pope*. Though both one * Antichriſt; In *deſcent*, in *dominion*, in the *Iconiſme* or deſcription in the next Verſe after the Text, *viz. Sitting over the Temple of God, &c.* ** Though they pretend, the *Turk* ſomething, the *Pope* more, to honor Chriſt, and to be Ἀντὶ χριστοῦ *for* Chriſt, (as Ἀντὶ ſometimes ſignifies, *Jo.*1.16.) yet they are Ἀντίχριστοι, *againſt* Chriſt, (as the word is intended and explained, 1 *Jo.*2.22.) And ſecondly, the Apoſtle ſpeaks of Anti-chriſt, as if but one, becauſe originally, collectively, and repreſentatively in the eſteem of God, there are but *two men* from the beginning of the World to the end there of. *Adam* is called the *firſt* man, 1 *Cor.*15.45,47. Chriſt in the ſame place is called not only the *ſecond* man, but alſo the *laſt* man. And ſo all the ſons of men in all Generations are to be *referred to*, and *conſidered in* one of theſe two. *Sinners* to and in *Adam* (fallen) the *firſt man*; and *Beleivers* to and in *Chriſt*, the *ſecond* and *laſt man*; as it is the whole Diſcourſe, and the main intended Deſign in that Diſcourſe of the Apoſtle, *Rom.*5.*v.*12. to the end of the Chapter: and punctually and home the Apoſtle tels us, *Rom.*6.11. that all Beleivers *are to be* RECKONED *in Chriſt*. Yea, in 1 *Cor.*12.12. he boldly cals the *Church* by the name of *Chriſt*, as of old did the Prophet *Jeremy*, *Chap.*33.*verſ.*16. *And this is the name wherewith* SHE *ſhall be called*, The *Lord our* Righteouſneſs. Which is the Name, the ſame Prophet in *Chapter* 23. *Verſe* 6. gives to *Chriſt*. But ſinners have a twofold conſideration, as under a double notion; one *general*, in their corrupt *natural* condition, as *diſ-obedient* to *God*, contrary to the Law, and ſo they are *Adam*, 1 *Cor.*15.47,48. *The firſt man is*

of

* *They are one in deſcent both of* Nature *and* Religion. *Mahomet by one of his Parents being a* Gentile, *by the other a* Jew: *and* Mahomet *and a* Popish *Monk invented his* Alcoran *or Religion. And from the* Pope *he took his Dominion, breaking off three horns from the ten*, Dan.7.

** *The* Turk *ſitting over the* material Temple *at* Jeruſalem; *as the* Pope *of* Rome *over* Chriſtians, *the* ſpiritual *Temple.*

of the earth, as is the earthy such are they that are earthy. The other notion is more *ſpecial*, as ſinners are under, and conſidered in a *moral* ſtate and acting of *unbeleif*, refuſing *Chriſt*, contraay to the *Goſpel*; and ſo they are all *Anti-chriſt*, limbs and members of the Anti-chriſtian Head, though ſome parts are more remote and leſs quickened by that Head. Thus Saint *John* in his Epiſtles doth much inculcate; as in the place but now mentioned, 1 *John* 2.22,23. *He is Antichriſt that denieth the Father and the Son. Whoſoever denieth the Son, the ſame hath not the Father*: therefore there are many Antichriſts now of thoſe *called* Chriſtians. For they *ſleight* Chriſt at the leaſt: and *Verſ.*18. of the ſame Chapter, *Antichriſt ſhall come*; *now are there many Antichriſts. They went out from us, becauſe they were not of us.* Obſerve, the *Departers* from religious *perſons* and *practiſes*, from the holy *Church*, and the holy *Rule*, are called *Antichriſts*. So *chap.*4.3. *Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, and this is that ſpirit of Antichriſt*; *and is even now already in the World.* The ſame in 2 *Eph.v.*7. Now we know by 2 *Tim.*3.5. *Men may deny Godlineſs, though they keep the form:* by *Rom.*2.20, A man may have a *form of knowledge*, yet be, and act as a great *Tranſgreſſour:* by *Tit.*1.16, *Men may profeſs they know God, but in Works deny him.* And 'tis granted by all (generally) that are not *Papiſts*, or *Heathens*, the *Papacy* and all its Members holding Juſtification by Works, to be Antichriſtian, though they do in words acknowledge Chriſt for a Saviour. So that (to our point in hand) all that refuſe Chriſt, believe not in him, are more or leſs *Antichriſt*. For in ſubſtance of Religion he that is not for Chriſt is againſt him; though in *natural* or *civil circumſtances* (as to ſerve Chriſt, though we be not in his perſonal preſence) *Not to be againſt Chriſt is to be with him.* It hath been ſomething irkſom to me (for your ſakes) that I have been ſo long in the Explanation of the Text, abſent from the *doctrine* which is my Errand, and your charge to be carried with you. But you ſee, it was a Cabinet lockt; till opened you could not have the Jewell. *That*, I ſhall

now give you in the *main*, thongh I (that am *here* leſs then the *Poets* Ἀνὴρ ἰμέρτος, *A man of a day*; couched to an *hour*) cannot ſtand to gather up all the *ſmall Bracelets* that might go along with it. I muſt omit Obſervations upon ſeveral words, and tell you my Deſigne from the heart of the Text, this doctrinal point: What ever many deem and dream, yet afore *the next Appearance of Chriſt there will be a falling away of Hypocrites, obſcuring Chriſtianity, and a reveal'ing of Antichriſt: There will be an Apoſtaſie from Piety, and a revelation of the man of iniquity. Profeſſion of* Religion *will have the falling ſickneſs; and Antichriſtianiſme a recovery; the riſe of Hereſie and Impiety, and the ruine of Godlineſs will eminently appear, afore Chriſt the ſecond time appears; and this defection ſhall be attended with perdition.* Take it in which form of words you pleaſe, ſo as you carry with you the thing. 'Tis not a Point ſelected, whereon to ſhew learning or eloquence (if I had them worthy the naming) or to vent my ſelf (too common a ſin with us) but (God is witneſs) laid upon my ſpirit, with deep impreſſions, by the hand of God, out of love to my Nation, to warn them, that as the *Jews* after Conqueſt of Kings and Nations, they do not periſh by their own ſins. Here is (though ſelf-flatterers will dote of ſtrange things) *Perdition* in the Text as well as *ſin*: and for the *Apoſtaſie* in the Text, *periſhing* and *damnation* after the Text, *ver.*10,11,12. Men that are ſhort ſigh ted (as purblinde eyes) will ſee no Apoſtaſie, anſwering to the Text, but that which was neareſt at hand after the Text had ſpoken, many hundreds of years ſince. But men dream what they deſire, and love ſuch Interpretations as put away fear. I do not forget what I have preached, and printed, and ſtill do hope, that a glorious time is coming, and do expect that it is not very far off: but I cannot change the Scriptures, nor invert Chriſts method. It will be *dark* afore the *Cloud ſhine as a pillar of fire*. Some ſtormes and ſtreights will be, afore *Iſrael* get clear of *Egypt*, and come to *Canaan*. So our condition all along the *Revelations*. The caſe ſtands thus; as the *Promiſes* and their Priviledges

The obſervation.

of

of *good things* have their ſucceſſive and gradual fulfilling, (as we have in another place demonſtrated *) ſo the divine Premonitions and *Prognoſticks* of *future evils* (that ſhall in ſucceſſion of Ages conflict againſt the welfare of true Saints) have alſo, in a kinde of equipage, or lackeying, of a *Geometrical* Proportion, if not *Arithmetical* their ſucceſſive Increments, at leaſt by-turns, and proportionable *Perdition* or judgement at the heels of that, till the *Promiſes* ſwallow up the *Prognoſticks*, as *Aarons Serpent* did that of the *Inchanters*. *Enoch* (ſhould ſeem by Saint *Jude* *) in the ſeventh Generation from *Adam* propheſied, *That the Lord would come with ten thouſands of his Saints*, What to do? *To execute judgement*. What is the matter? *Men ſhould be found to be ungodly, ungodlily committing ungodly deeds; and ungodly ſinners, ſpeaking hard ſpeeches againſt God*. Which Propheſie of *Enoch*, though it were many years after, at the time of *Noahs* Flood, * ere it was fulfilled, was not then *totally* fulfilled, but more after the time that God confirming *Iſrael* in the knowledge of himſelf by a *fiery Law* at Mount *Sinai*, carrying them thence, along by *Seir*, and *Paran*, *&c.* to the overthrow of more wicked Kings and Kingdoms, of *Og the King of Baſhan*, and *Sihon King of the Amorites*. For ſo *Moſes* repeats *Enoch* his words, *Deut.*32.2. and makes it the ground-work of Propheſie, that as God had ſo done againſt the wickedneſſes that did ariſe againſt *Iſrael* till then; ſo the moſt impious Kings and Nations in *Canaan* ſhould be dealt withall. Compare *v.*2. with *v.*7. *v.*11. *&c.* in that *Chapter*: and yet in this, that Propheſie of *Enoch* had not powred out all its *Vial*; there was yet more *Apoſtaſie*, and *ſin*, and *Antichriſtianiſme*, to be revealed in the World, and therefore there is behinde more wrath in that *Vial*, to be powred out in the laſt times to ſucceed in and after the Apoſtle *Judes* time, to which S. *Jude* applied it. Thus alſo is the race of that denunciatory Propheſie of *Iſai.*11.4. *The Rod of the ſtemm of* Jeſſe (Chriſt Jeſus) *ſhould with righteouſneſs judge the poor*, &c. *but ſmite the earth with the rod of his mouth, and with the breath of his noſtrils ſlay*

* *Sermon before the Lord Maior upon the Day of Thankſgiving for our Victory againſt the Scots, Octob.* 8. 1650.

* *Jude v.*14,15.

Enoch propheſied about An. Mundi 937. *The Flood was An. Mundi* 1657. Bucholc.

the wicked: which though mightily fulfilled in his perſonal preaching, and confounding the Errors of Life and Doctrine of the *Phariſees*, and making them to fall backward with his words, *I am He*; and giving power to the *Apoſtles* to do Miracles, to the terror of the Enemies, and death upon *Ananias* and *Saphyra*; yet more wickedneſſes Apoſtaſies, and Antichriſtianiſme ſucceeding the time of *Chriſt* and the *Apoſtles*, muſt have of the *Vial* of this prophetical threat powred out upon them, as our Apoſtle in the 8. *Verſe* after our Text doth punctually apply this place of *Iſaiah* to the Apoſtaſies and Antichriſtianiſme to follow his Times, and downward. Firſt, he puts *Apoſtaſie*, and next *Antichriſtianiſme*: *Apoſtaſie* leads the Dance, from an *Almain* to a *Coranto*, I mean from bad to worſe, and *Antichriſt* follows, revealing himſelf in the fame of riſe, till he be revealed in the flame of his ruine.

Without furher preamble, the Syſtem and frame of this *Myſtery of iniquity* (as the Context calls it) is thus; the foundation and root of Apoſtaſie is *perſonal*, in the graceleſs, ſinfull hearts of Hypocrites: the ſuperſtructure and limbs are the concurrence of the generality of a Nation to ſpeak that Language, and act that converſation as ſuits to apoſtatizing, or falling away, more or leſs; till at laſt it be near œconomical and univerſal; that Chriſtendom (as they call it) be for the moſt quite cold in their affections, and corrupt in their very Principles as well as in their Practiſes. And though at a time, like an houſe on fire, ſome peices falling, or a few Buckets powred on, do damp, and obſcure the flame for preſent, yet anon it breaks out worſe, till the whole be pulled down: and thus it gets head again, by riſing in ſeverall ſhapes, and when it hath gone over all ſorts; then an old one riſeth up, as a new Faſhion: all which proceſs and recory of *Apoſtaſie* and *Antichriſtianiſme*, notwithſtanding ſome impedings, or diſcountenance, is ſenſibly perceived by them that are ſpiritual, *Living Creatures* (*Revel.* 4.) *that have eyes as well within as without*. Theſe can ſee, that though all Roots of goodneſs be not kill'd, yet the Bloſſomes and young fruit of the

of the Trees are generally blasted. Though *Autume* Plants and Herbs be not as in *Winter*, altogether leaf-less, without all appearance, yet lifeless, without spirit and vigor.

The Demonstration.

You will say, How shall these things be, now forward, which have not been so, palpably, these two or three hundred years backward or more? If this be true, thank Persecutions, Oppressions, Afflictions for it. But besides the common Cause of *Apostates* and *Antichrists*; 'tis the nature of the *Beast*, and property of the *Disease*, viz. *Wicked men and Seducers grow worse and worse, deceiving and being deceived, till their folly and madness be made manifest to all men*, (2 *Tim.* 3. 9, 10, 11, 12, 13.) I say, besides this common Cause, that such, in longer time, grow riper in their sins, there are special Reasons now nearer the end, afore *Christs Appearance*, to wit, now God changeth his hand, ever and anon, to trust Nations that have professed the Gospel, with *Liberty* (Civil and Spiritual) a thing which for many Ages they have not known, and therefore are utterly unskilled to rightly use it. And from hence as men half-famished coming to full Diet, they surfet and break out into spiritual Scabs, and Botches. Their Liberty to the generality of them proves but as a Lightening afore Death; their glorying but as the bright Glance and Glare of a Spark or Snuff before it goes out. The Liberty they triumphed in, as if they would improve it to great advantages in matters of Religion, proves but an opportunity (none then controlling their Opinions and way of Profession) for them to become *any thing*, till at last they become *nothing*.

And further, the rotten-hearted (the most of men) bad enough of themselves, infecting (as I may say) the common air where they professed, and now putrifie, causing some Saints (none being yet perfect) to be touched with a tincture of the common Contagion, some specks of Itch, and petty spots appearing, as Symptomes of their stain also (so far) with the general Infection, those rotten-hearted men take incouragement thence to loath all the sincere, and their wayes; but pronounce to themselves their own licentious Liberty, & base backsliding, a pious priviledge, a spirituality, a perfection. Thus as *Luthers* Swine (of which he speaks to this our purpose) These impious Revolters joyfully grunt, gladly to nuzzle in Excremeuts, but contemptibly trample Gold and Jewels, and pleasingly wallow in the Mire, because some godly men

by

by force of temptation a little trod in the dirt, but got out again. These Comparers of themselves with the worser things of the best men to be worst themselves, never take notice of the common hour of temptation, brought on by themselves; nor take any true account of the just circumstances of beleivers failings, that if *Solomon* be carried forth to make experiment of the *vanity of wine*, yet still he *acquainted his heart with wisdom*. Nor do they look after the Saints, many, yea, thousands of repentings for one sin. *David* for his, pens many penitential Psalms: how often by him recited who can tell? We are not destitute of Precedents to confirm this, even down to these times; wherein the common crowd of *Professors of Religion* fall away to be *detestors of Religion*. And because they see some weaknesses in some single Saints that adhere to Ordinances; and that no way either of *Baptisers*, *Presbyters*, or *Congregations*, is perfect, therefore they adore their own *New-nothing*, or their *worse then nothing* in Religion, to be a great religious something. For to a many, a freedome of their spirits to sin, is by them cried up for a sanctity. So long since as *Constantine the great* we have a draught, and platforme of the manner, means, and measure of Apostasie and Antichristianisme, before asserted. He putting a period to the *ten Persecutions*, about the year after *Christ*, 313. thence forward for his time, giving liberty, peace, promotions, and donations to the Churches, how odiously anon after, brake out and sprang up *Papal pride*, *Arrian Antichristianisme*, and the thousand headed *Hydra* of Heresie; too much to be counted, name and thing, in one hour, as pious and learned *Epiphanius* about 50 years after, and S. *Austin* about 30 years after him have declared. When a dark cloud of *War* began again to overshadow the Earth; fulnes of troubles in many places; God raising *Carolus Magnus* (accounted to have been a wonderfull religions Prince *) about the year 760 after *Christ*, as a mighty Warrier, and succesfull Destroyer of the open Enemies of Religion, and withall exceeding indulgent and beneficial to the *Churches* (which then were many in many Countries **) how abominably after a while did thousands *apostatise*, *Pontifical pride* begins more to swell, and *Heresie*, and *Superstition* more to fret and spread like a Gangrene and Leprosie. *Multi jam errores, &c. many Errors had now crept into the Church of Christ. The* Hunnes *revolted from Christian Religion to Ethnicisme. Tum religio christiana, &c. Christian Religion then was much contaminated with many Superstitions*; with infinite more in the next *Century*, and downwards. These doubtless might be part of the Apostles meaning in our Text, and in his Explanation,

* Carolus Magnus fuit admodum religiosus princeps. Epit. Hist. Eccles. Magdeburg. Ad annum 383.

** Ibid. pag. 1. Epit. Histor. Hist. Eccl. Magd. ad ann. 788, 791, &c.

1 *Tim.*

1 *Tim.*4.1. *&c.* numbering the kindes of Apoſtaſies, *&c.* to be in the *latter Times*, (mark the Phraſe according to the *Greek** But theſe are not all our Apoſtles ſenſe and intent. Theſe afore named in the ſaid Times are but beginnings, and Landskips, and petty Maps to that Ocean, and world of wickedneſs that was to follow in future. For ſurely, when our Apoſtle, & the Apoſtle *Peter* do afterwards, by the ſame Spirit, ſpeak in a higher Key, 2 *Tim.* 3.1. *&c.* ſaying, *In the laſt Dayes*:* And in 2 *Pet.* 3.3. in a yet higher Key, ſaying, *In the laſt of Dayes*: ** and do immediately ſubjoyn theſe Propheſies of *worſer* Impieties near to the *Appearance of Chriſt*, (2 2 *Tim.*4.1. & 2 *Pet.*2.1. compared with 2 *Pet.*3.10.) they muſt needs intend to ſignifie to us a further *Apoſtaſie of Profeſſors*, and *Revelation of Antichriſt*; *viz.* An (ἡ ἀποστασία, as 'tis in the Text) eminent, a *the* or *that* ſame *Apoſtaſie*, and *Revelation* of Antichriſt, of the ſin of the perdition, ſome *general* and *grand* defection. And ſo doth S. *John* in the *Revelation* carry on the ſucceſſion & ſuccretion, the length and latitude of that defection: for in the 13. Chapter. The *Beaſt* hath *power* to act two and forty moneths, *i.e.* 12. hundred & 60. Dayes, *i.e.* Years, *blaſpheming God, and adored of men*, more or leſs. This *John* propheſied about an hundred years after *Chriſt*: ſo that this (if we could ſay no more) carries the Pedigreee to 1360. years after *Chriſt*. But we can out of Scripture ſay more to this. Antichriſtianiſme in *Pauls* time was but in a *Myſtery*. The *Hinderer** (the *Roman* Emperour ſitting in the Throne) lying in the way, and keeping under the *Revelation of Antichriſt* (as 'tis in the Context); Antichriſt had not yet his ** *power* given to him to make war thoſe 42. moneths (mentioned *Rev.*13.5.) You heard before, that till 313, after *Chriſt*, the Church was under a ſore Perſecution by the Heathen *Roman* Emperours. But after that time Antichriſt began to appear in *Arrianiſme*, and Perſecution of them that were contrary minded. Then began his *power*, about 390. years after *Chriſt*. And in 410. the *Hinderer*, the *Roman Emperour* was taken away, *Rome* being taken and ſpoiled by the *Gothes*, *&c.* All which accounts (putting 410. to 1260.) are not yet run out. So that Apoſtaſie and Revelation of Antichriſt to all effects, fruit and branches are yet in the increment and increaſe, as our wofull experience at this day can fully atteſt. And this Saint *John* doth further manifeſt unto us, *Rev.*16.*v.*10. *&c.* In the time of the fifth *Vial* (which is the utmoſt to which we are come, if we be come) Antichriſt hath his *Throne** (though then to be darkened) and men are very *blaſphemous and impenitent*, notwithſtanding the powring forth of that *Vial* (O that our Eares could not witneſs

* ὑστέραις καιροῖς.

* ἐν ἐσχάταις ἡμέραις

** ἐπ' ἐσχάτου τῶν ἡμερῶν.

* τὸ κατέχον: alii, ὁ κατέχων.

** ἐξουσία αὐτῷ ἐδόθη ποιῆσαι μῆνας τεσσ. &c.

* So the Greak.

such

such Blasphemies). And beyond this under the sixth *Vial* are *three unclean spirits like Frogs, coming out of the mouth of the Dragon, the Beast, and the false Prophet which are spirits of Devils working of Miracles, and drawing the Kings of the Earth to Battle* against the Saints. And lastly, *Satan still reigneth, and the great City is undivided, and the Cities of the Nations stand, and* Babylon *comes not into remembrance before the Lord, to give her the cup of the wine of the fierce wrath of God*, till the seventh *Vial* be powred out, *Revel.*16.17. When this is powred out, then those things are done, (*ibidem*) and Satan is bound, *Rev.*20. Be sure *Amorite*-Apostates and Antichrists sins must be first *ripe and full*, afore they receive for their sins their total fall and ruine, which being not yet executed, no doubt but the truth of our Text by costs and turns shall have its progress and augmentation, of further Apostasie and Antichristianity; though here and there, now and then, by parcell they receive shrewd blows afore the fatal one comes. For if ye mark the Mystery of Gods dispensations, and his Methode between his *promises* of good, and *Prognostications* of evil; the prognostick is progressive to such a period; the promise likewise being successive, overtakes it, and knocks it down; it riseth up again, and gets more head; the promise again makes after it, reacheth it, and gives it another blow and wound. And thus they keep turns, till Good hath the full Victory of Evil unto its full perdition at Christs appearance, as you have heard and seen all along this Discourse.

The Application. So here is our *fear* and our *care* now brought home & laid before us; namely, to inquire how forward we are gone in *Apostasie* and *Antichristianity*; and how far behinde Perdition is; for according to the stature of the defection, there attends proportionable perdition, you see perdition is written upon *sin* (in the Text). *Cains* mark. And to *Apostasie* is added after the Text, Seduction and Damnation. And so as God said to *Cain, Evil lies at the door*, the Apostle cries in my Text, *Let no man deceive you*. Should seem men are apt to be deceived about these things which we now discourse. Apt to be hardned by the *deceitfulness of sin*, their *deceitfull hearts*, the *depths of Satan*, and the *transformation of men the instruments of Satan* (the Prince of Darkness) *into Angels of light*. To be sinfully miserable, and not to know it, is double misery. Darkness and Chains. 'Tis not out of our sight and hearing in part, that the common Crowd of Professors in this present Age count their *Apostasie* (kicking behinde them *Ordinances* with the scorne of *formes*; *holy conversation* with the brand of *Bonds* and privation of their native liberty; and *Christ* with the reproach of a fleshly thing) to be their sublimity, and high perfection.

*Heb.*3. 12,13. *Rev.*3.24. 2 *Cor.* 11. 3.

The Apostasie of England. Opinions and Principles.

And

And for *Antichriſtianiſm*, many they are on the other ſide who deny Chriſt to have come, been born, and ſuffered in the fleſh; (which S. *John* defines to be Antichriſtianiſm:) *Familiſtically* making him a *Non-ens*. And as S. *John* (you heard before) tells us, *In denying the Son, they deny the Father alſo.* And truely for *Atheiſm*, ſtore of them are profeſſed ones; and make the Creatures that ſhould convince them, to be God; and the Scriptures that ſhould be their cure, to be their ſcorn. I will not name all that I know of theſe mens *nefanda*, words and things, leſt I ſhould tranſgreſs againſt the Word, that forbids *Baalim*, and *Fornication*, *Coveteouſneſs*, and other ſins, ſo much as to be *named* *. Theſe roots (it ſeems by Books) came out of *Germany*; which planted here, do like their ſoyl, and grow mightily. And beſide, the devil is as well here, as anywhere elſe; and can as eaſily make *Judaſſes* among us, as in other Nations; how much more *Ananiaſſes*, *Maguſſes*, *Hymeneuſſes*, *Epheſians*, *Sardiſians*? Multitudes among us heretofore ſeemingly ſound and hot in Religion, have *lyed* to their profeſſion, made *Gain* their godlineſs, embraced Religion out of *deſigne*, made *ſhipwrack of the Faith*, forſaken their *firſt love*, entertained *unſound Teachers*, have onely a *name* of Chriſtians; and are as *dead* and cold in Religion, as a ſtone. Thus they are, and refuſe (a many of them) to *read*, or *hear*, or *converſe* with ſound profeſſors, that they may be ſure never to be better.

* Hoſ. 2. v. 17. and Eph. 5. 3.

Is this all? No. Theſe are but the *foundation and roots*; the ſuperſtructure and fruit is evils of Practice; as, Drinking, Riotouſneſs, Whoredoms, Wantonneſſes, Curſings, Blaſphemies (even in Pulpit, and elſewhere) with ſuch words of alluſion to the ſacred things of Chriſt, as a pious heart hates to think. With ſome of

In Practice. Againſt Self.

theſe ſins they *pleaſe the fleſh*; with others they *fear their conſciences*, that they may never repent. And they do profeſs an inſenſibleneſs of any ſin, and to act thoſe things by principle.

Againſt God. Are theſe all? No. There is another predicament or Table of high tranſgreſſions *againſt God*. I will name but two. 1. *Unlawful, ſuperſtitious, and diabolical Aſtrologie*. Of which becauſe I have ſpoken in Print, I ſay no more here. 2. *Prophanation of the Lords day*. Of which ſin, the *Edict* or *Book of Sports* was I am perſwaded a main *meritorious* cauſe to bring our two laſt Kings to untimely ends; and the practiſe of it brought Gods judgements upon hundreds: as the Book of *Gods judgements on ſinners*, and that other of *Gods judgements on Sabbath-breakers*, do declare. And we are extremely guilty ſtill; Thouſands chuſing to walk in fields on the Lords day, rather then to hear the Preaching of the Word. For now they are free from enforcement to hear the *Service-book*, they return this for their thanks, They will hear nothing at all. And thus they daily do about *London*, though the worthy Lord Maior preſent, and others formerly, have much endeavoured to prevent it. But let me ſay to thoſe *Profaners*, *Tolle Diem, & tolle Deum cultus*. Take away the *Day*, and you take away the *Deity* of Worſhip.

Againſt our Neighbour. Are theſe all? No. There is another Predicament or Table of ſins againſt our *Neighbour*; Viz. *Falſe accuſations, Injuſtice, Bribery, Oppreſſion, Circumvention.*

Againſt the Church of Chriſt. Have we yet All? No. There is another of ſins againſt the *Univerſal Church of Chriſt. Reproaching of Ordinances: Diſgracing all ways of Worſhip: Queſtioning all Miniſteries, reproaching their Perſons and Offices, pining them from maintenance, and profeſſing their hope* (as ſome have expreſſed) *that within few yeers the name of Miniſter*

ſhall

ſhall be odious. For teſtimony, we have their Books, common expreſſions, and deeds. Would God *all the Lords people were Prophets*; or that you need not to be taught by men, but were *fully taught of God*. But mean while, Lord turn thoſe mens hearts; or elſe diſpoſe of us, that we may not ſee your ruine.

Have we yet all? No. There is one Predicament more of ſins againſt the *State*. 1. *Self-power*; every man would rule, or bring the Majeſtie of Magiſtracie as lowe as themſelves; (a dangerous preface to cutting of throats:) an *Adamitiſh* diabolical Levelliſm. 2. *Self-ends*. Moſt men care for their Cabins, whiles the Ship, the Common welfare, is in danger. They are like the *Romane Conſul*, that was deaf with delight in his Garden, whiles the Drums of the enemy beat at the walls of the City. 3. *Sycophancie*, with pretence of the Common weal, to fill ones own pockets. O this State-eating, this Commonwealth-devouring! I wiſh I might ſee men go quite beyond *Iehu*, and, like *Nehemiah*, do that which all may have a ſhare in. O *England*, I am afraid concerning thee; and *London*, concerning thee. The *Swedes*, and that party, are fallen from their firſt zeal, and have unworthily made agreement with Antichriſtian *Amalek*, with whom, in ſuch a Caſe and Cauſe, no Peace was to be made. The *Netherlands* unhappie in their League with one limb of Antichriſt, and in their aſſiſtance of another limb of him to be their neer ill neighbour. The *Scots* have fallen from their own Articles, profeſſion of Reformation, and their *quondam* Principles, to bring Malignants to condign puniſhment. But *England* and *London* are mightily fallen from *Religion*. Not long ſince you were neer the higheſt in profeſſion of Religion above all the Nations of the earth. *England* was the *Paradiſe*, and

Sins againſt the State.

London the *midſt*, where were the choice trees of *knowledge and of life.* But now in many main things of Religion, ye are fallen lower then *Lutherans*, *Papiſts*, *Iews*, *Turks*, and *Heathens*; in deſpiſing Chriſt, denying the Scriptures, and profeſſed Atheiſm. *England* is a waſte wilderneſs of decayed Religion, and *London* the neſt of all unclean birds. Therefore am I afraid of the *Citie of my habitation*, and of the *Land of my nativity.* I fear not the *French*, *Danes*, *Scots*, &c. I fear the *ſins of England* and *London.* For when *Balak* could not beat us, nor *Balaam* enchant and curſe us; we received and acted the Doctrine and Counſel of *Balaam*; the Nation is full of Adulteries, Corporal and Spiritual, beſide thoſe clouds of ſins afore appearing. Can God in juſtice put up theſe things at our hands, and not do by us as by *Iſrael* for that *Balaamitiſh* defection, till *Zimri* and *Cozbi*, and thouſands more, were deſtroyed unto death; ſome killed with a *javelin*, others *hanged*, and Four and twenty thouſand deſtroyed by the *Peſtilence*? What though glorious times for the Univerſal Church are not far off? *England* is but a ſmall *ſpot* of ground, and may have *an hour of temptation*, and yet that deſigne little or nothing interrupted. A ſtorm of Lightning, Thunder, and Hail, may fall in the dawning of a moſt glorious fair Summers day, as it proves afterward. *Iſrael* was got quite out of *Egypt*; yet often ſinning in the way towards *Canaan*, were often ſorely puniſhed, 1 *Cor.* 10. And if any Believers among them concurred in the ſin, they eſcaped not the puniſhment. The Lord *forgave their iniquities*, *but took vengeance of their inventions.* Yea, when *Iſrael* had begun to enter *Canaan*, and had conquered *Iericho*, yet, for a great ſin, before *Ai* they fall. Though the *Two Witneſſes* have been long time ſlaying, the Queſtion ſtill is, Whether they have

Num. 24.

Pſal. 99. 8.

Of the Two Witneſſes, *and their time and place of lying dead and riſing.*

have *lain their three days and an half dead.* Which being not yet fulfil'ed, it will be a Common calamity when and where it falls. And not altogether unſutable, 'tis the judgement of ſome piouſly learned, "*That the* "*time of all the great troubles to be on the Chriſtian Gentiles* "*is not yet over: but that there is a time yet to come, in which* "*the Papal power ſhall domineer over all Europe, afore its full* "*ruine.* Their Arguments are two. The one from *Revel.* 17. in which (ſay they) is intimated a two-fold ſubjection of the ten Horns, that is, of the ten Kingdoms of *Europe*, to the Beaſt. The firſt in verſ. 12, 13. where it is ſaid emphatically, *They*, all ten of them, *had one minde, ſentence, judgement, or reſolution to give their power to the beaſt.* They then being all of one Religion, under the ſame groſs Ignorance and Superſtition, they were by that means all of one minde. Secondly, in verſ. 17, God *put* (Greek, *gave*) *into their hearts to make* (ſo again in the Greek) *one minde, ſentence, judgement, or reſolution, to give their kingdom to the Beaſt.* (For I am bold to obſerve this for them, That though in both places 'tis μίαν γνώμην, one *minde, ſentence, judgement*, or *reſolution*; yet there is this ſingular difference, that in verſ. 13. 'tis ἔχουσι μίαν γνώμην, that is, They *have* one minde, ſentence, judgement, or reſolution; in verſ. 17. 'tis ποιῆσαι μίαν γνώμην, To *make* one minde, ſentence, judgement, or reſolution. Before, from innate *Principles* of the ſame ſuperſtitious Religion, they *were of one minde:* But now, upon *debate, policie, confederacie, and deſigne*, they *make one minde*, ſentence, judgement, or reſolution.) How? Why, ſay they, the Text tells us, God *gave it into their hearts to make that one minde*: That is, (as 'tis ſaid in a like phraſe, *Rom.* 1. *God gave them up*; and *Rom.* 9. *God hardens ſome mens hearts*) God *gave them up in juſt judgement*, that as many of the ten

1 *Argum.*

Horns

Horns as ſhould after deſtroy the *Whore* (ver. 16.) ſhould notwithſtanding afore that, having been enlightned, and in good meaſure delivered from Popery, revolt from that illumination and deliverance, and cloſe, confederate, and covenant into one determination with the other of the ten Horns or Kingdoms of *Europe*, that continually abode in Popery. For, ſay they, Now, in verſ. 17. all the ten Horns *were* not of *one minde*, till by conſultation and agreement they *made* themſelves of one minde. Some of them (as we ſaid but now) had been enlightned, and eſcaped from Popery; but now revolt into one minde with Popiſh Kingdoms and Nations, and their powers. And this muſt be, ſay they; elſe how ſhall the *Witneſſes* of all Gods people lie dead *three days and an half*? For theſe Witneſſes of all Believers, are not found in Kingdoms that ſtill contined in Popery: Therefore they muſt be in Nations that once, being enlightned, departed from *Rome*; but (as 'twas ſaid afore) revolt again unto ſubjection to *Rome*. And this laſt ſubjection to *Rome*, is that which precedes next before the ruine of *Rome*, by the reſurrection of the *Witneſſes*; who muſt riſe up, out of thoſe Nations before enlightned, though ſince revolted; but now again returning to the Truth; God ſtirring up his people to that animoſity. For not *all* the ten Horns or Kingdoms ſhall *hate and deſtroy* the *Whore*; becauſe 'tis expreſs, *Rev.* 18. that *ſome of them ſhall lament her ruine.* But, the meaning is, that *ſome* of the ten Horns ſhall deſtroy her, (*Synechdoche generis pro ſpecie, totius pro parte.*) As 'tis ſaid with the ſame *figurative* ſpeech, The *Thieves* (that is, *de ſpecie latronum*, ſome of the kinde of *Thieves*, as well as of *Souldiers*, &c.) *reviled* Chriſt, though but one of them did it. Their other Argu-

2 *Argum.* ment is from *Revel.* 18. 7. That before the total fall of

Babylon,

Babylon, even a little afore that ruine, she shall glorifie her self, saying in her heart, I SIT A QUEEN, AM NO WIDOW, AND SHALL SEE NO SORROW. But, say our Authors, 'tis not yet so with the Popedom. For my part, I had not time (in my sudden warning to this work) to debate these things to my full satisfaction; nor have I time in this hour to determine how far I close with these things in all particulars, further then to tell you, that so far I conceive them to be right, as in the main they make out my Text and Doctrine, That an eminent falling down of Religion, and arising up of Antichristianism, will be before the next appearance of Christ; and sutable perdition successively will attend upon it. And both will be the more *general*, and *high*, where they are not timously prevented. You will ask, How should there be any prevention in any degree? We answer out of the Text, three things. 1. To beware aforehand; take warning: Fear and repent. *Blessed is the man that feareth always*, (as is the general scope of the Text.) And our Saviour to the lapsed Churches in the second and third Chapters of the *Revelation*, gives this antidote in the word *Repent*: threatens to *remove the Candlestick*, or to do so and so unto them, *unless they did repent*: and aggravates their sin, that he gave them *time to repent*, and they did not: and commands them to *repent*, and *do their first works*. It should seem Christ distinctly requires *affectionate* and *effectual* Repentance, to prevent those judgements. *Affectionate*, in deep workings of the affections (as the word intimates;) and *effectual*, in *doing our former works*, 'as 'tis there express: Repentance, it should seem, will avert such threats. Non-repentance lets in ruine as a deluge. In *Revel.* 16. at pouring out of one Vial, 'tis

Three Preventions. 1

'tis added afore the next be poured out, that *they repented not* at the pouring out of the former. Repentance is fully described, 2 *Cor.*7.11. And to help on this, I would Parliament, and Citie, and Kingdom would not lose their acquaintance with days of publike *Humiliation*. (Now for *Sins*, as formerly for *Judgements*. The former is a weightier cause, and includes the business of the *later*:) And to go to the work afore we are whipt to it. Forcement to that duty, will neither speak for our *sincerity*, nor for our hopes, in the day of solemn cries. Poor *Nineve* of Heathens scaped by this course of Repentance. Think of it, you English Professors, and promote it. Mean while, let us be marked with the letter ת*, T (as 'tis in the Hebrew) noting us for them that *mourn, and sigh, and cry for the abominations of the land*, Ezek.9.4.

A Motion for days of Humiliation.

* *The first letter of* תורה, *the Law, Doctrin, Instruction, & Word of God. Thereby signifying men whose hearts are deeply affected with the Word of God, to judge and do according to it.*

And you *Senators* and *Judges* of Sessions and Judicatures, *Let justice be done according to the Law* (as the *Persian* Emperour said of judging a mighty *Queen*, in *Esth.*1.15.) chiefly on *Blasphemers* and *Atheists*; who are worse then many *Thieves* you hang. And let all of us call upon our apostatized friends, and reclaim, or constrain, or restrain them.

2 Prevention.

2. The Text doth intimate, that all shall not be deceived, to fall totally away; else the Apostles admonition to the *Thessalonians* had been totally vain. Therefore let us search into our hearts and try our ways by the *candle of the Lord*, (as *Solomon* speaks, meaning Divine light) whether we be of them that are like to have this Falling-sickness of Apostacie from Religion, like to fall away from our Profession. I shall here for brevity sake give you but Five Symptomes.

Symptomes of the spiritual Falling-sickness, or Apostacie from Religion.

1 Symptome is, *Not to receive the* LOVE *of the Truth.* So vers.10. after my Text: where 'tis not said onely,

1

onely, *receive* THE TRUTH; but the *LOVE* of the Truth. *Truth*, and *love* of Truth, and to *love* it as *Truth*. And that, not meerly to be *prudent*, *wise*, understanding men; but (as 'tis there also) *to be saved*. And salvation (as S. *Austin* well, upon *Mat.* 1.21.) is to be saved *from* our sins. Truth must be a Science closed with the Stock of the heart by *Love*: It must be a Plant set in a *moist heart*, Jam. 1.21. An implanted or *engrafted Word*. Thy heart and the Word must live, and grow up together, as a Stock and a Science or Scion: And (which is wonderful) the Science must change the nature of the Stock. Εμφυτον λ

2. He whose heart is willing to sin, but *onely* 'tis restrained by something without the heart; as in *Laban*, *Balaam*, and at a time in *Saul* and *Pilate*; he, that very man, is like to fall away; whiles his forbearance of sin is not from inward divine principles, and disputed in Prayer, and back'd by Faith in the death and resurrection of Christ: which was the Art of *Paul*, *Rom.* 7. and *Phil.* 3. If men do not mainly by such inward principles, so mann'd and managed, depart from sin; but do it, so far as they do it, by policie, looking at outward respects, they have the tokens of this Faling sickness. 2 *Sympt*

3. When a man acts good with *self-ends*, and beyond that he doth not act, as *Jehu*, *Judas*, and *Magus*; he hath the signes he will fall away as they did. *Jehu* onely acted to *remove that which stood in his way*, viz. That which did impede his access to the Crown, and his peaceable enjoyment of it; but not the Idol and evils of his predecessor. *Magus* professed his belief, and was baptized, that he *might obtain the admired gifts*. *Judas* the longest lasting false ground, lasted as long as his *gain lasted*, no longer. *Hos.* 7.14, When *ye howled* (as alluding to *dogs* crying for love of their meat, not of their master) *for corn and wine, and oil, did ye fast unto me, even to me?* And *Hos.* 10.1. *Israel is an empty vine, bringing forth fruit unto himself.* He onely clothed himself gay with green leaves, unless he brought a few berries to seminate its kinde; not to serve the end of the Husbandman, that planted it. 3 *Sympt*

ptom. 4. Be the fruit never so fair, or full, if it be not from a right cause, root and stock, he will fall off as a dead branch. *Ioh.* 15.2. Point it right, thus: *Every branch*, (put the comma there) *in me that beareth not fruit, he taketh away*; and (as 'tis in *vers.6.*) *is cast forth AS A BRANCH.* That is, a man will fall off, and become a *tanquam-Branch*, a thing that is but an *AS IT WERE* in Religion, unless he be fruitful, and brings forth that fruit from a *Physical union* (as 2 *Pet.* 1.4, intimates) from a *partaking of the divine nature*, from a communication (as *Gal.*2.20.) of the life of Christ; from a serious frequent application of Christ to that very end.

ymptom. 5. The last Symptome of the spiritual falling-sickness is, the want of that *Antidote* of Antidotes; *oil in the vessel*, (as Christ calls it) *Mat.*25.4. For as 'tis there in the parable, the *foolish* virgins went very far; were in the *Heaven* of ordinances, *companions to the wise*, had *lamps* of much brain-knowledg of divine things, with a fair *moral conversation*; had an *expectation* of Christ coming, (therefore took lamps and waited) had some *awakenings of conscience* at the noise of Christs coming; yet for all this, because they had no *oil in the vessel*, that is, no infused habit of divine grace in the heart; no inward change, no complexion of holiness; they fail and fall at last.

Therefore (Christians) if these five tokens of the spiritual falling sickness be upon us, our work of salvation lies yet undone; 'tis yet to be done. A new foundation is to be layd, in floods of godly sorrow for sin, and in particular, for past *hypocrisie*. New applications of Christ by faith in Gospel-promises offering him, are to be made; with strong cries of prayer that God would give our hearts and souls to Christ, that we may be *joyned to the Lord* (1 Cor. 7) as *one spirit*; and so really close with him, with mutual taking him to us and we giving up our selves to him, *Cant.*2. 16. *My beloved is mine, and I am his*; adding to all an earnest begging of God (as was the manner of sincere ones, *Iob, David*,

atter and of Rege- and Sal-

vid, and *Pauls advice* to the *Corinthians*, 2 *Cor*. 13.) to search and try us that we be not deceived. And still to stick to this work in attendance on ordinances and duties, with Meditations, ejaculations, and spiritual contestations between God and us, and us and our own souls (as *Psal*. 42. *Ps*. 43.) till the soul come to an experimental knowledge of the inward mystery and power of godliness in the heart, having all the spiritual senses touched, affected, & exercised with the delightful presentation of their commensurated objects, thus *:

* *The inward mystery and power of Godliness in the heart described.*

1. The heart *hears* the voyce of Christ, in the language of a spiritual lover, as in *Cant*. 2. 8. *The voice of my Beloved*, The *ellipsis* and imperfect expression intimateth a suddain spiritual passion of the heart, leaping with joy at the sound thereof. Of this inward voice the Prophet speaks, *Thou shalt hear a voice behinde thee, saying, This is the way, walk in it.* And *Psal*. 35. 3. *Say unto my soul, Thou art my salvation.* And *Psal*. 27. *Thou saidst, Seek my face: thy face, Lord, will I seek.* (That Text intimates a voice making an *Eccho* in the heart.) Should seem by this last place, and the rest, that this voice is not a Scriptureless dreamed Revelation or Enthusiasm; but the voice of God's written Word carried from the ear to the heart, by applications and impressions of the Spirit. 2. The heart *sees* the glory of the excellency of Christ; Visions of faith, and raptures of admiration and adoration of him, *Cant*. oft. And 1 *Cor*. 2. *Eye hath not seen*, &c. *But God hath revealed them to us by his Spirit.* And *Phil*. 3. *I count all dung to the excellency of the knowledge of Christ.* 3. The heart *feels* the operations of the Spirit of Christ, as mortifying sin, so quickening, raising, and enlivening the soul in spiritual actings, *Rom*. 8. much. And *Cant*. 5. 6. *While he spake, my soul failed*, (Heb. *my soul went forth*) through wonderful affectionate apprehensions. 4. The heart *tastes* the sweetness of Christ's love shed or poured upon the spiritual palat, *Rom*. 5. 5. 2 *Cor*. 5. 14. 5. And lastly, the heart *smells* the fragrant, pleasant, acceptable communications of Christ

Christ to the soul, *Cant.* 1. 12. *While the King sitteth at the table, my spikenard*, viz. by communication from him, *sendeth forth the smell thereof*: for so it follows in the next verse, *A bundle of myrrhe is my Beloved unto me.* And v. 14. *My Beloved is to me a cluster of camphire.* So the soul speaks of Christ, *Psal.* 45. 8. *All thy garments smell of myrrhe, aloes, and cassia. Iacob* is sweet, but not of himself, but in the garments of his elder brother; by that means, he *smells as a field of flowers whom the Lord hath blessed, Gen.* 27. And thus (*Christians*) we be, or must be, if right.

The third thing to be done in relation to the Minatory Prognosticks of evil to come, is to raise our Faith to believe in God through Christ, that (as the Prophet saith, *Say to the righteous, It shall be well with them*) it shall be well with us that believe. This our Apostle hints in the Context, when he exhorts the *Thessalonians not to be shaken in minde.* As we flee to Prayer for succour against such storms, so Faith is the hand of Prayer to lay hold and climb up into God's lap. And to cherish our Faith, and comfort thereby, the Apostle tells us in the Text and Context, that if, do the good party what they can, *Apostacie* and *Antichristian impietie* rise yet higher and higher, come the worst that can come, it shall not be long after ere Christ come. *Acerbissima pati possumus, modo brevissima.* We may endure *sharp* things, if *short.* If nothing else can take down the high appearance of *Apostates* and *Antichrists*, Christs appearance shall. Then is their total ruine, and our perpetual restauration; and to triumph on earth (for a time) afore the Ultimate Glory, as we have it elsewhere. That as when nothing would restrain several rebellions of the Israelites about to stone *Moses, Aaron*, and other good men among them, *The glory of the Lord* appeared upon the Tabernacle, and aw'd and husht all: so shall it be in this. Therefore with Faith, and Hope, and personal purity, wait. Cannot we watch with Christ one hour? Blessed are all they that stand ready waiting for him with their loyns girt. *Amen.*

FINIS.